

Founding of the Pure Land School by Genkū (Hōnen) and Its By-streams

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The present thesis is concerned with the process in which the Pure Land School was founded by Hōnen (1133-1212), who made it clear that all sentient beings can equally be born in Amida's Pure Land by calling the Name of Amida, with special regard to its date and theoretical motives, as well as with the way in which his disciples accepted and developed his teaching. The above two points constitute the main problems at hand.

First the author discusses the historical value of the ten material sources about Hōnen known to belong to earlier periods in an attempt clearly to grasp Hōnen's personal image, while inquiring into the kind of people his teaching of exclusive Nembutsu practice permeated. His teaching had to suffer severe persecutions from those who were then in the authoritative positions, since it was mainly addressed to the religious consciousness of common people, that had theretofore been excluded, and rapidly spread especially among women and the poor. Nevertheless, his religious zeal remained unflinching in the face of various persecutions, he spread his teaching among farmers and fishermen living far away from the capital, and some of his disciples followed his suit. After repeated persecutions, his teaching came to be divided into two main by-streams: *monto* (or the Honganji followers) and *gi* (or various interpretations) largely due to the difference in ways of accepting his teaching among his disciples. Shinran belongs to the former, while Ryūkan, Shōkō, Kōsai, Shōkū, and Chōsai belong to the latter, altogether forming six sub-streams. The author expects to present the result of his studies in the doctrines of those six sub-streams at another occasion.